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WAR N I N G ;

OR

THE BEGINNING OF THE END.

AN ADDRESS TO THE PUBLIC.

AN ADDRESS TO THE JEWS.

BY

C. JONES.

LONDON :

PUBLISHED FOR THE AUTHOR BY

TRÜBNER AND CO., 60, PATERNOSTER ROW.

—  
1866.

PRICE TWO SHILLINGS.



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*for Charles Dingle.*

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**WARNING;**  
**or,**  
**THE BEGINNING OF THE END.**

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**AN ADDRESS TO THE PUBLIC.**



## PREFACE.

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ALTHOUGH addressing the general public, and desirous of being read by all, the Author cannot fulfil one of the first conditions for popularity; he cannot make his writings light reading, he cannot make them such that they could be perused without effort or thought; they will be essentially heavy. They are not works of peace—of the poet or artist, who can quietly give way to his fancy and make his designs whatever he thinks will please: they are works of war and earnest, of one who expects attack, whose every advance may excite distrust, whose every outwork may have to stand the fury of the elements and of man. In such works all unnecessary ornament is waste, all must be capable of defence; such works attract only those who have some personal or professional interest in them. The ledger of a thriving merchant may charm him more than the novel of the season, but the dull array of figures would appear little inviting to a stranger. The deep personal interest to all is the ground on which the Author claims attention, on which he ventures to ask both attention and reflection. On his success in attracting such deep interest possibly depends much of the future happiness of mankind.



THE

## DEEP OR SECRET MEANING OF THE BIBLE :

PROBABILITIES OF ITS EXISTENCE, AND OF ITS  
NATURE.

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THE present pamphlet is only introductory: the long and laboured works contemplated by the author would probably repel instead of attracting attention, unless the public had previously some general idea of what they were all about; unless some stronger claim to notice were made out than their probably uninviting exteriors.

The author desires to submit to mankind a knowledge, which appears strange, dazzling, unearthly, professedly relating to things and beings belonging to vaster worlds than ours: the much-desired, the much-sought for, connecting link between men and higher intellects. It has been found by bringing to light an ancient and long hidden knowledge. Is it what it professes to be? This is the question the writer desires to interest the learned in. A long series of researches, pursued like the studies in any other science, and which will themselves be submitted in due time to the public, have resulted in laying bare to human gaze what professes to be the course of Spirit action, or that of superhuman minds, in the affairs of men;—how and why they act. So rational, so connected, so natural is the whole account; when once explained, so necessarily does it seem what they would really do, that the mind cannot but



wonder whether it really comes from the supposed actors, or whether any mere human intellect could have imagined so clearly, and with such probability, how such beings would act, if they indeed interfered in human affairs. If human, involving such a grasp of mundane matters past and present, of natural science, of the workings of men's minds individually or in masses, and of the probabilities of higher spirits in accordance with all now known of the material universe and its laws,—in short, involving so great a knowledge and so great a mental effort, that no one of the present day could have been expected to produce it unaided. If the work of a past age, it must be of one far more advanced in science and intelligence than any of which we have record otherwise.

Doubtless such knowledge was derived from some who were profoundly acquainted with Nature: and, if recorded in any book, the reader will probably anticipate that that book will be, the Bible.

The present writer discovered it in attempts pursued for many years to decipher the symbolic and mystic portions of Scripture. As a young man he had his attention much forced to the subject, and fancied he had found a clue to the method to be followed in solving the difficulties. By the supposition, the author of the inspired portions, the user of the symbols and allegories, is the author of Nature: their meaning, therefore, should be detected by studying the objects, used symbolically, in some way from a natural science point of view. Science being probably more advanced at the present day than at the time when the Scriptures were written, the authors, when treating of natural facts and laws, would, unless really inspired, probably often commit themselves, so that it would be possible to demonstrate the matter one way or the other. This argument, although often used, does not strictly apply to the Scriptures as now read; for if any portion is symbolical, esoteric or secret, not intended for those first addressed (the apparent meaning being intended for them), but for a higher civilization,

accustomed to profound mental work, and likely therefore to detect it, it would follow that the author must perhaps be judged rather by the second meaning than by the first. This would especially be the case if the first teaching or allegory were arranged more with reference to expressing the deep meaning than to conveying a correct record of facts; accuracy in the latter might interfere with accuracy in the more important matter of conveying the profound meaning. Inaccuracy in the first would signify less, also, if it were stated that deep thought was required to secure the right interpretation. But all this cannot be fully considered in a treatise like the present.

Few will doubt that in some passages, and to a slight extent, such symbolism and meaning exist.

The process for arriving at the clue to such symbols, etc., must of course be submitted to, and judged by, the learned; but it is far too complicated and difficult to be given in a short treatise intended rather to give a general idea of results.

It turns out, however, that instead of isolated portions being allegorical, etc.,—the bulk, if not the entire, work is allegorical,—a problem, however, far too vast to be determined by a single individual. If the mass of the book is condensed and difficult allegory, its interpretation must be far beyond the powers of any one man: a rough outline of its plan might be obtained, but that would probably be all.

As to the test then, whether the authors of this secret knowledge were ignorant of, and contradicted, natural laws now known, that is now settled. The problem now to be solved is, who was really the author (not the mere scribe) of a work requiring so profound a knowledge of Nature, indisputably beyond that possessed by our own professors of science.

This esoteric or deep meaning conveys the knowledge of social science, that regulating the relationships of intelligent beings towards each other, or when acting together, founded on, and in harmony with, the general laws of Nature. It may be called the natural system of social science, or natural politics, or statecraft.



The Bible expounds and commands this system, and this only. Everything which can be demonstrated contrary to Nature is to be rejected, on whatever authority given: what can be demonstrated a law of Nature, unmodified by any other law, is to be obeyed, spite of authority to the contrary. This is the Bible system; anything which can be demonstrated antagonistic to Nature has not biblical authority, and what Nature commands, the Bible commands.

Of course the question arises, What is natural? to answer it correctly will be one of our difficulties, especially at first. We have erred so widely from Nature, contracted so many vicious habits, coerced and stifled so many natural instincts and desires, accustomed ourselves to such erroneous standards for action, etc., that we hardly know what is natural, or not; and in our attempts to get back to Nature we shall perhaps make grievous errors at first. Those who desire to bring human society back to Nature, must accustom themselves to regard Nature as a whole; they must not let their minds dwell on isolated laws, but must observe how the various antagonistic forces balance and correct each other to produce an harmonious whole. An untrained child will naturally snatch at all the sweets within its reach, if its fingers are well rapped the natural desire to avoid pain will induce it to wait quietly till it has its fair share allotted to it. Society trains its young to wait for fair division, because it perceives all will benefit most thereby: each individual will get a portion of what is to be enjoyed, whilst in a general scramble much would be wasted, some would get nothing, and none or few could enjoy in peace and quietness; even the strongest would be watched, that their portions might be snatched from them if they slept for a moment. Much of the pleasure of intellectual beings, consisting in appreciation and delicate taste, requires calm and freedom from disturbance for its full development; hence their natural desire for fair division as the best means to secure full enjoyment.

In forming a system, the nature of those for whom it is

formed must be considered. If wolves and sheep could comprehend Nature, and arrange the world to suit themselves, both would probably be governed by natural laws, yet the arrangements made by either would probably differ widely from that of the other.

Many things may be natural, yet we would strive to destroy them with all our power; blights, plagues, pestilences, may be natural, yet we would annihilate them if we could. Many desires and instincts in ourselves may be natural, or by habit have become so, or like natural desires, yet we may strive to eradicate them. Drunkenness may be as strong, or stronger, than any natural lust, yet we may strive to conquer it. The child's longing to snatch may be natural enough, yet the trouble it leads it into may make it subdue this propensity. Natural forces, if found hurtful, will be conquered by bringing stronger to bear against them.

If any race of beings had the power to arrange external nature as they pleased, it would be necessary for them to consider what would be most for their advantage; and to arrange accordingly would be natural for them. If sheep had this power, it would not be natural for them to reason thus: Wolves are intended by the laws of Nature and the will of Nature's author to eat sheep; in obedience to these laws, therefore, we must arrange matters so that wolves may have a plentiful supply of sheep. If by this arrangement some sheep suffer, they must remember they suffer in obedience to the laws of the Creator, and must strive to submit with patience and fortitude, etc. Such arguments might be natural if used by the wolves, but should we consider them natural if used by the sheep?

Again it is natural to gratify desires, but it is not natural for those who can foresee to disregard consequences. A man who has £1,000,000 may spend £1,000 in a single day's enjoyment with his friends; but would a man with only £1,000 be considered in his senses who spent the whole on a day's pleasure?



would the utter disregard of the future in his case be thought natural? Would mankind act naturally, or insanely, if in any one season they consumed their whole stock of grain for food without leaving seed to supply the next harvest?

Hence it cannot be natural for rational beings to disregard the future. To say that following Nature means the gratification of every momentary lust, regardless of consequences actually foreseen by reason, is to assert a lie. It is natural for all beings to procure the greatest amount of happiness and enjoyment they can. It is natural for them to use all the powers they possess in so doing. For beings who foresee consequences it would be natural to pause, before gratifying immediate desires, to consider whether they would endanger their future enjoyment; foreseeing no future evil, it would be natural for them to enjoy the present; foreseeing evil, they would act accordingly.

To secure existence, enjoyment, and permanent happiness, would surely be the aim of every rational being acting naturally. Such is the great fundamental law laid down by the Bible for every rational being, and for every society on which to build up its social system. All the laws and all the parts of the system, being natural, have enjoyment without injury to future prospects for their object.

But much has to be considered before accepting the Bible as our social guide. Why accept this book rather than others believed by large numbers of mankind to be truer guides? If it be true, as the traditions of many religions affirm, that such religions are only temporary, and that all mankind will some day come round to one only as the real permanent system, it is evident that the arguments for that one must not be merely such as will convince those who already receive it, but must be such as to satisfy even its opponents that they have misunderstood it, and that it, or none, is the real system.

To supply these arguments is what the present writer professes to do. Only be it understood he rather desires to make men think and determine for themselves, than to determine

for them. The plan of men following their leaders blindfold is neither desired, nor will it be acquiesced in, by him.

Let us take the supposition which is the groundwork of every professing revelation. All profess to reveal the will of the Creator, of the Author of Nature and ourselves (a part of Nature), of the Supreme Ruler of all beings and things. That there is a vast, or infinite, society of beings, rational like ourselves, of every degree of knowledge, age, and power, from the Infinite downwards; that admission to such society depends on obedience to certain laws ordained by the Supreme; that refusal to submit excludes from such admission; that the excluded, driven into some confined space, form another society, the only other permanent society existing in the universe,—all other societies being temporary, infantile, like ours on earth. Such is very nearly the foundation of all professing revelations,—the supposition on which they agree; they differ in the system they build on it, in the laws necessary to secure admission to the supposed society, etc.

Thus all the great religious sects, or believers in revelation, may be classed together. But besides these there are many, and amongst them some of the greatest thinkers the world has produced, who deny any revelation whatever; seemingly thinking that all professing revelations must be false but one, and as all have points in common, and there is no great distinction between them, probably all are false. But the rejectors of revelation also differ among themselves; some believe in a great Supreme Spirit, but imagine his work would be so perfect that, once put in operation, it would require no farther regulating by him; he would not interfere by revelation or otherwise. Some may believe in a higher existence, but think the spirits of that society would be fully able to deal with those entering it without troubling themselves about the matter beforehand; at any rate it would be the simplest plan to have earthly matters so arranged that men would naturally be fitted for the next stage of existence. Others believe in no Supreme Spirit at all, matter or material



having always existed, and all living beings being subject to its laws.

Be all this as it may, thinking men may be divided into two classes, those who do, and those who do not, accept a revelation.

Now, we ask: Can a single human being, who professes to have the full use of his faculties, look his fellow-men in the face and deny the truth of what follows?

If there be a Creator, and Nature be his work, and all created beings part of Nature, then the laws of Nature and of any being's existence must be His laws. The universe, and the great society of the universe, must be established by him and exist according to his laws; the laws of the universe, or of Nature. Now it is not likely his government consists of two sets of laws, directly hostile or destructive of each other. The society of the universe is not governed by natural laws and by a set of non-natural or opposed laws. Depend on it, the system under which all live is the natural system of the universe; and all rational beings are required to make their special, or bye laws, in harmony therewith.

If there is no Supreme Being, no Creator, evidently Nature is what all beings are dependent on for their happiness, and they can only procure it in accordance with Nature's laws.

Either way Nature must form the foundation of all social systems intended to procure the happiness of those who live in and on Nature. Will any deny the above?

Whether, then, there be a revelation, or not, the laws of the universe or of Nature must rule those living in Nature. At any rate the task of demonstration would surely lie with those who assert the contrary. Men may accept without much difficulty that they are bound to obey the laws of Nature, but surely they would require absolute demonstration to induce them to own that they were bound to act contrary to the laws of Nature. It is conceivable also that a perfect system might be formed in accordance with Nature; but it is difficult to imagine how a perfect social system could be formed opposed to Nature: those

who live in and on Nature are so dependent on its laws that it is difficult to see how they could sustain a system of opposing laws without an immense effort, which effort made in harmony with Nature would probably procure a vast amount of extra wealth and happiness from it. That a Supreme Creator should command such opposition to his own primitive laws is a proposition which would need a deal of proof.

Now suppose any particular professing revelation commanded strict obedience to Nature, affirming Nature's laws to be God's laws and forbid any departure from them; commanded all rational beings to study the laws of Nature and every society to make its system, or bye laws so to speak, in strict concordance therewith; declared any local law contravening a natural law as null and void, and that all systems departing from the natural would be destroyed, and those who would not renounce such would perish with them. Suppose also that such professed revelation gave an outline of what the natural system should be, showing how to get the greatest wealth and happiness from Nature: pointing out also to beginners in social science the errors they were likely to fall into. Moreover, that this very book said, "You are to test everything by Nature; this book itself you are only to accept so far as you find it accords with Nature, anything in it you can show contrary to Nature you are to reject. It is merely explanatory, especially of matters which concern finite beings, but which, from their limited and local powers, etc., it would be difficult for them to arrive at." Would not such a work be far more worthy of attention than any book teaching some non-natural system?

Such is the Bible.

Again, on the supposition that there is a Supreme Ruler, and that one social system only is recognized by him; is it likely there would be two or more revelations given to a world like ours? Different parts of the same system might be revealed at different times, but there are not likely to be two revelations of the same thing. It is hardly imaginable the same system would



be revealed twice, two sets of teachings of the same laws. Many minds have a difficulty in realizing that the Creator of the Universe, and the great Society of the Spirits, would disturb the established order of the heavens and the earth to communicate with the infant mites of a floating speck in space, as our earth is. But that they should go on revealing the same information over and over again would certainly seem incredible.

But be it so; granted there are two revelations teaching the same system. As they both teach the same, it would not matter much which we took; it would be like taking a choice of the grammars of a language, or of elementary works on a science; all would teach the same laws, though the methods might vary. Both probably would be equally good, both being by the supposition from the Allwise; unless we imagine that, finding the first faulty, he had corrected it in the second edition; a mere absurdity. In fact the supposition of more than one revelation of the same thing involves so many absurdities, that probably no one pretending to reason will maintain it.

Hence, if several pretended revelations professed to teach Nature, the question would arise, Are they all mere human treatises, or is any one of them really a revelation?

What is a revelation? We will not now discuss this; enough at the present that the mass of mankind know well enough what the expression means, and is not likely to be led away from the main argument by the rubbish about its meaning the perceptions of great intellects, etc. Most men evidently perfectly well understand the difference between a Newton discovering the laws of Nature, and a revelation. It is curious that some self-estimated great intellects seem incapable of seeing the distinction, showing an absence of what is really common sense. In the common sense way we now use it; hereafter we may discuss what it is, and how given, and possibly may arrive at a different meaning from the received one; the received one, however, will content us at present.

It is evident that all mere human treatises would take Nature

and natural laws for the bases of their systems; they would be attempts to grasp clearly the laws on which human prosperity and happiness depended. Or they would be attempts to grasp and elucidate the natural system of society. The only professed revelations the students and teachers of Nature would pay attention to would be those teaching Nature; they would study them as they would any work on natural science. They might reject the revelation-pretensions, or suppose an author called his work divine, etc., because it taught Nature, that is the laws of the Divinity, or because he thought thus most readily to get it accepted by the people. It is clear the rejecters of all revelation would pay no attention to a professed revelation which also taught a system opposed to Nature.

If any system, then, is ever to attract and include all mankind, surely it must be the natural. If we farther imagine the whole universe full of beings intelligent like ourselves, but varying in age, in experience and knowledge already acquired, and in physical conformation suited to the immense varieties of circumstances in the physical universe, the mind refuses to realize that any system except the natural could harmonize such infinite variety.

We have now arrived at this: no work teaching a non-natural system can by rational beings be put in competition with one teaching the natural.

Any work teaching the natural system really and correctly will not be opposed to any other work teaching the same truly and correctly. If they are opposed in essentials, or otherwise than in method, they cannot both be correct.

There may be many human treatises on the subject, but it seems improbable there should be more than one revelation, if any revelation exists at all.

Now the Bible professes to be a revealed treatise on Natural Social Science: on that science which governs the intercourse of the whole universe of intelligent beings, as much of it at least as concerns us as infant intelligences locally situated as we are. Now, apart from the revelation-pretence, is it really a treatise



on social science by any one who knew anything about it? Is it worthy the attention of men of science, of statesmen, and all who make such matters their study? If so, it is separated from all works not teaching Nature, as far as regards the student of Nature and the man of science; but it is not yet separated from other treatises on natural social science, whether professedly inspired or not.

But the writer will now make some assertions regarding the Bible, and when needful will lay their demonstration before the learned, which, if true, will entirely remove the Bible from any other class of writings, and place it quite alone as a work of its own species.

As before said, it is allegorical to a far greater extent than usually supposed; but it is also widely different in its real meaning from what is usually supposed. Wrapped in the now-received teaching lies its deeper meaning, instruction in the great social system of the universe. Wrapped in its veil, so to speak, lies that knowledge which renders it possible to form the natural or perfect society; but which at the same time renders all non-natural systems impossible. Destructive of the latter, it leaves only the choice of the natural system, or of fatal anarchy. It is difficult to explain the relation of the two doctrines to each other, till the concealed one is developed. Symbolism, allegory, or parable, though used to represent the connection, do not quite convey the idea. It is almost impossible to make any assertion about it which will convey the truth, and not need modification.

The system now taught may be regarded as preparatory or infantile, teaching things and ideas, commanding those who are not yet experienced enough to reason, compare, and judge for themselves; but temporary, professedly temporary, to be superseded by the permanent, requiring reason and the exercise of all the faculties. If man is to be regarded as an infinite being, and likely to join an infinite society, rules would not be given for every accident of existence, but classes of rules and examples

of each ; and faculties by which to act in each special case from knowing the generalities.

The heavens, so to speak, would not be bowed down to teach men to work in harmony, not to murder each other, and not to steal. There is no need of Divine wisdom to teach such very simple elements of society as these ; plenty of human intellects can perceive thus much. Whilst sanctioning such elementary rules the Bible is not really essentially occupied with individual crimes, but with the great social or political errors which destroy millions, and render tens of millions miserable or less happy than they might be : errors which must be locally limited, which, introduced into the great society of the universe, would produce an extent of misery which only the Infinite Himself could fully comprehend. It would be easy enough to restrain a thief or a murderer, but the propagation of a social error, or of a false law in Nature, might work mischief which in an infinite society could not be permitted. What is really taught, then, in the Bible, is practical and correct social science, what men call statecraft, politics, etc., not religion or ceremony towards the Deity, idolatry as the Bible would call it. What it commands is obedience to, and study of, Nature, education, the development and use of all the faculties of mind and body, according as each possesses them.

Yet this by no means gives all the points of view from which the system now taught is regarded in the Bible. Although called God-given, it is also called erroneous, rebellion, and primitive. It is this assertion that it is God-given, commanded, educational, and leading to the truth, that has prevented thinkers from seeing through it, so to speak, and understanding thoroughly the opposite mode of speaking of it sometimes used. It is, as it were, God-commanded, yet rebellion ; God-developed, yet erroneous ; to be obeyed, yet to be renounced ; paradox apparently, yet capable of explanation ; though the explanation is long and not simple. An outline may be given as follows :

Those who rebel against Nature or God's rule are excluded



from Nature or God's kingdom. But as created spirits have no where else to go, they must either be annihilated, or some place allotted to them; if the latter, they are merely excluded from the society of obedient spirits and from the universe generally. Their existence and the space left them are of course of grace; they have no right to any of Nature's benefits, the privileges of the kingdom they have rejected. Rejecting God's kingdom they are left to form any system they please, but this is an impossibility without using some of the rights and powers of that which they have rejected; their existence, all their materials, and even their thinking powers, belong to what they have rejected.

If, however, it is in infancy, or in utter ignorance that the rebellion has been made, it may not be counted altogether as rebellion. From the obedient society perhaps the rebels may be excluded, by its act, as well as by their own; yet the Almighty may not regard them as having rejected himself and the laws of Nature, but as having done a very foolish thing without meaning it. By the supposition that they have no right to a single existing thing, they must create, but they cannot. The Almighty therefore allows them space and materials, and gives them a system. The system cannot be Nature, for they have rejected it, apparently therefore wishing something else; also, if rebels enjoyed the rights and privileges of the obedient, there would be no bond to remain in Nature; they are doubly excluded. The Almighty therefore, as if regarding them as desirous to serve him in a different way to that ordained, gives them that system they would perfect if they could. Which system they must now for the time obey: they can exist in it, reflect, learn, compare, etc., think over their fault, and return, when they repent, to the true system; submitting of course to terms which are sure to be imposed on them when wishing to terminate their rebellion. If they will not so submit, it is evident the system granted them can only be temporary to give time for reflection; the very space belongs by right to the universe of loyal subjects and

must eventually be returned. The persistent in rebellion, if not annihilated, will really be excluded from Nature, if that is possible, or at any rate from all its rights and privileges.

We now have, as it were, three states. Nature, or the ordinary government of the Supreme. A primitive or corrective system, called, by the Bible, the Law, temporarily permitted, giving time to those under it to reflect before finally rejecting Nature. Lastly, those who persist in rejection, or will not think when commanded to do so, are allowed to suffer the consequences, as far as compatible with their existence, and lose, by their own act, all the privileges of Nature.

Those who will reflect on this will perceive the clue to much that has hitherto seemed incomprehensible in the Bible, and to many of its apparent contradictions. Evidently the law may be God-given, yet those under it may be in rebellion, they may be bound to return to Nature; yet they cannot return as they please. A man kicked out of a house for bad conduct cannot demand readmission, even though he has since learned to behave himself. The best security to those who remain in the house that he will not again annoy them, is his total exclusion: so others have to be consulted besides himself; others must give security for his future conduct.

The Law, or temporary society, cannot be left presumptuously even by those wishing to return to obedience: until readmission it must be obeyed; and the readmission must be in the way commanded. Rebellion against the second system is likely to be severely punished, and may result in destruction or total exclusion from both it and the first, or natural.

The other point of view has already been alluded to, that the now-received system is elementary or infantile, to be given up as soon as the higher one can be comprehended.

Now combine the two views. What is primitive, or correlative, for adults and the strong, may be nutritive and guardian for infants and the weak. Children and criminals are both partially deprived of liberty, both made to do task-work, both



allowanced in their food, etc. ; yet, for the one, kindness, for the other severity, may direct the system. Evidently, however, children are not to persist in puerilities when they know better.

The above by no means exhaust the points of view from which the Bible and its two teachings may be regarded. Indeed if it were really, as pretended, the work of the Author of Nature, it might, like his other works, natural objects, be infinite in its relations to surrounding objects ; in its case, infinite in its bearings on spirit, or intellectual affairs. It by no means follows that any of the views now given is either the most important, or even the true one. In regarding a natural object sometimes examination from several points of view is necessary before its real nature can be determined ; in this latter case it frequently happens, it is perceived, that if previous views have given a correct idea of the object, there must be a point of view not yet tried from which it would present a certain foreknown appearance ; attaining that point of view then will test the accuracy of the idea formed, by the object appearing as predicted, or the contrary. The writer imagines the Bible challenges the application of some such final test. But the test itself, and its expected results, must of course be accurately determined first.

Suppose the work Divine, educational, and inductive ; leading men on, and adapted for all times, and especially for the greatest thinkers, or leaders of others. It would possess ideas, and lead up to them, before they were otherwise known. It would judge men's errors beforehand and warn of them, so that they might be more easily detected, and avoided almost as soon as perceived. But if thus in advance of its pupils, it could not name things and ideas in their language, which things and ideas they had never possessed or experienced, consequently had no words to express them. Part of its language therefore must be symbolical or pictorial, using things they did know, or natural objects, so that when in their progress they became acquainted with more advanced ideas they might still find them described and judged.

The pictorial language might contain simple lessons for children, the deeper meaning, for advanced adults.

Now if all asserted above could be proved, two, and two suppositions only, could account for the Book.

(Allusion is not now intended to the secret knowledge of the natural sciences some of the more learned of the ancients, especially the priests, possessed; the knowledge now contemplated must have been far beyond this, and was perhaps the source from which theirs had filtered down.)

If a book exists containing a knowledge beyond what is known to have been attained during the historic period of our race, and evidently the work of a higher civilization than any of which other traces remain, either it must be derived from another sphere, or from a civilization pre-existing to our historic period.

Let us reflect a little on the latter, or non-revelation, side of the question, and more especially on the opinion of those who imagine man to have existed on this earth for countless ages. When, and how, did man first get civilized, and how is it he never attained to what may be called a permanent civilization? By this phrase is meant a civilization which encourages thought and observation, and consequently progress; which therefore must be always advancing, and necessitates never-ending development; the moment that ceases it becomes dead or barbarous, animal-like; it is merely a more or less intelligent animal. I hope to show on a future occasion that this is the Biblical idea. How is it, if men have existed for countless ages, that high civilizations have all perished, none have attained the permanent state? Could they never so far control the powers of Nature and of barbarism as not to be destroyed by them? We could easily imagine our own civilization surviving all attacks, developing and continuing for indefinite ages. Why are we living at the commencement of a civilization instead of at an advanced period of its course? If intellectual beings have recently (geologically speaking) originated on the earth, of course we are at the commencement of such a period; but if they are ancient



on the earth, how comes the civilization recent, or if ancient, intermittent?

The Bible says a bar exists to all civilizations not founded on the natural system. They can reach a certain point and no more; they must then be hurled back into barbarism, wither and die: such periods moreover endangering the very existence of the race. It is difficult for men even to reach this full point, minor catastrophes constantly retarding the partial civilizations and preventing their becoming general.

Now is this assertion true? Is the natural system the only possible permanent one? Who asserts it? Is it an inspired assertion? Or is it the experience of a civilization which perished in consequence of this law; which its learned discovered too late to save the society to which they belonged? Is this the reason why man is ancient, but civilization recent, on our earth? Did the old civilization sink in a deluge of barbarism, leaving only a few survivors to hand down their terrible experience in our Bible? Curious knowledge, unfitted and unintelligible to the untrained minds around them. Unable to raise these untutored beings suddenly to their own profound knowledge, yet fearing it might perish with themselves; unable to communicate the dread secret which destroyed their own society, yet fearing that unknown, it might in turn destroy that to arise after them, they embalmed it, so to speak, in simple moral tales and rules adapted to the rude minds about them, yet so using the names of natural objects, etc., that if profound thought ever existed again it might probably detect their real meaning. Taking a few of the more intelligent of the young chiefs as pupils, and gradually forming colleges, they taught them all they dared, and left them to complete, as times permitted, the system they had sketched.

Is this the real history of the Bible? Is this the inspiration really intended? Is this the origin in other religions of the gods and demigods of old? Has an old civilization perished, suddenly, leaving a few like our Humboldts, or Herschels, or Faradays, with their vast knowledge and fine intelligent heads, amongst a

deluge of savages? Neither on this, nor on the inspiration theory, does it follow that the actual scribes, or writers employed, knew of the second or deep meaning; in some instances they seem conscious of, and allude to it; more frequently they seem utterly unconscious of any second meaning in the sentences they penned.

Now whether it be inspiration, or the result of profound thought and long experience, the assertion, that Nature allows of only one social system amongst intelligent beings, thus securing harmony amongst them, whilst natural laws eventually destroy all other systems, is certainly worthy of attention and examination. It is asserting that that power of keeping all fresh and pure which we see in the material, exists also in the moral or intellectual world. That all degeneration, corruption, etc., is isolated, cut off, and finally dissipated. It may be the assertion of some fool or knave wishing for some silly or selfish purposes to frighten mankind, but there is something about it which could hardly allow of its being dismissed without enquiry. Surely they who paid no attention to such an assertion would deserve their fate, if it turned out true.

If such law really exists, have we yet reached that point of development at which its threatened action becomes dangerous? An important question. Apart from any superhuman or unearthly influences, it is not very difficult partially to picture the nature of the danger. Civilization cannot go beyond a certain point, unless men are highly educated and think deeply: moreover, unless they are generally educated; a few highly developed minds ruling a parcel of boors is not high civilization. Deep thought, etc., must lead to study of, and observance of Nature, and this must lead eventually to the perception that any false system is false. It must also lead to the perception that the true system must, some how or other, be natural. It does not follow that the natural scheme will be at once comprehended, or easily formed. But if the false system has opposed or restrained Nature; if it has been unjust to parts of the community, it will inspire contempt in proportion as it differs from Nature, and hatred in



proportion as it repressed, or was unjust. Whilst evidently those who have set up as teachers, and perhaps pretended to divine authority, will fear to appear ridiculous, and those whom the false system has chiefly benefitted will fear to lose all their superiority or even to be held as usurpers. Hence the struggle would be bitter proportionally to the divergence between the two, and the hold the false had obtained over the minds of its adherents. In such struggle evidently all who believe in no revelation would logically be on the natural side; many of the depraved and indifferent would join it, hoping to gratify their natural lusts, thus causing alarm amongst the peaceable and well to do, and amongst all who specially benefitted from the supposed false system. In such struggle too, rulers however strong are likely to be somewhat paralyzed by the tremendous responsibility of combating Nature; of crushing a system professing to renounce everything which could be demonstrated non-natural. Especially would such responsibility weigh on them, if it were asserted, and plausibly shown, that the supposed inspiration, the assumed authority for the false system, really commands the natural; ridicules, forbids, and denounces any opposed to it, and calls the upholders of the false, the authors of all the miseries its adherents are liable to. Where the error is very great, the position the supporters and leaders of the false system are placed in, could only be got out of by degrading confession of error, or by utter denial of the natural system, and by fierce defiance.

If some thought the book really inspired, and this was a contest of the same nature as that represented as dividing the two great societies of the universe, Heaven and Hell, the bitterness and hatred would probably be many times intensified.

Who then has foreseen and foretold these dangers? If they are real, it is lucky the same authors have also explained the remedy or prevention.

A part of the alleged danger, cannot well be explained yet, as it would require long discussion, or else to beg the question of

human or superhuman origin of the book, which must first be agreed on, as on it depends whether the symbolism be interpreted in a human or superhuman sense. Not exactly that the interpretation would differ, but its value would. To show also whether or not we have reached the stage in civilization contemplated by the Biblical authors as dangerous, would require taking for granted much as yet unproved, the interpretation of a great deal of symbolical language, the determination of what they considered the signs of the times, of what we should consider such, etc.

The probability that only works teaching the natural system of society will be universally received by intelligent beings has been already discussed: what has just been asserted concerning the Bible, if demonstrated, would probably give it the pre-eminence over all works teaching Natural Social Science, and consequently over all other books whatever on the subject. No other book we know of, belongs to, or records the experience of, a civilization higher than any we have other record of. No other book renders every system but its own impossible as a permanency; or shows how to form one which shall be secure and permanent, giving also to every individual all the enjoyment of life that natural laws permit of. No other book necessitates and requires so high a development of all our faculties to comprehend it thoroughly; nor does any other satisfy that hankering felt by many, after a glimpse into the universal Society of Spirits; this and this only draws a picture of such society, such that once contemplated it is impossible to conceive, from all we know of the physical universe, etc., how the society could be otherwise; that is as far as the sketch is vouchsafed to us. If such society exists, then, this is probably the best account of it we possess, whether given by it, or deduced by profound thought and study of Nature.

To conclude, it is hoped the foregoing will give some idea of the nature of the Science, and of the various problems proposed to be discussed and proved one way or the other. There will be a vast number of such problems to solve: the main ones being,



What system is the best for harmonizing men in their efforts to procure all possible wealth and happiness from Nature? And does a book professing to teach that system really do so, and on what authority? In aiming at such a scheme, it is not on a book, or on any tradition, written or otherwise, that men must rest the foundation of their government and happiness, but on what are unquestionably divine laws (if such exist), namely, those of Nature and of their own minds and bodies, and they must themselves determine the scheme they will adopt by their own powers (natural, or divinely given) for so doing. Even if they choose a book, or any form of tradition as their guide, and afterwards use it only, still they must first use their powers of choice, and select for some reason. They may try to choose without reasoning, but the attempt will only result in false reasoning. In reality, men do not choose their foundation, they cannot help building on Nature; all they can do is to determine whether their building shall be firmly attached to Nature or not, grow from it, so to speak, or be as separate as possible, resting on it simply without any attachment. Curious, none can perceive the irony of the Bible: build how you will, your structures rest on Nature; all the choice you have, is whether your building shall be capable of resisting Nature's storms or not. You can select your place in Nature, but whether it shall be in Nature or not you cannot select, try how you will; in trying to reject all connection with Nature, you can only so far succeed as to make your structures very insecure.

In their attempt to form a perfect social scheme, men would compare ideas and study each other's works as well as Nature. As long as any book was held better than others, it would be the standard work; if considered divine, great attention would be paid to it as an exposition of Nature, and as possibly solving problems otherwise undeterminable. But surely a book might be human; the proof, some think the Bible so: but the works of Nature cannot be human, at least no man we have heard of considered them so. Therefore a doubt might refer to the book,

none to the works of Nature. Surely we should judge the book by Nature, not Nature by the book. Our Bible itself says this is how the standard should be applied. Most religions apparently judge the other way. They measure the known laws of the Creator by disputed ones, the fixed by the uncertain: so that if they do not tally, one set of his laws must be in opposition to another set, and one, indisputably his, must be altered. On the writer's supposition (the Biblical he affirms), the doubtful has to be judged by the known, and if they do not agree, the doubtful must be rejected as not truly divine; a different result to opposing two sets of supposed divine laws, and altering that which is most certainly so.

As to inspiration: supposing an infinite Society of Spirits exists in the universe, the science of uniting them into one harmonious whole and preventing endless disputes, wars and misery, etc., etc.—the science of government, is especially that which would concern the Supreme or highest power. Every individual might know his own business, but to determine the relations of each to all others, he must know also the business, nature, etc., of all others, an impossibility for a finite being. Hence if the Infinite gave a revelation to his created spirits on any subject, it would probably be about the government, or on social science. Hence a possibility of such revelation existing. Of course, when there might be strong inducements to some to persuade others to yield part of their rights, any pretended revelation would excite suspicion. If a mere clumsy contrivance, it would sooner or later be detected, by comparing its assertions with what was known. As long as it could not be proved false, it would command attention and respect, from the possibility of its author being the Supreme, and from the certainty of the author knowing more of the subject than the examiner, or the latter would detect the errors of the more ignorant. A work on an important subject, by one who knows more than his readers, must always interest; true or false, it will probably teach something, at least ideas. But if it professes to regulate all our



rights, pleasures, etc., it would always be received with much caution.

If such a work existed in the universe, so much of it might be communicated to a finite world, or society like ours, as concerned it.

It is now asserted then, the Bible surpasses all treatises on the subject it professes to teach. It pretends also to Divine authority: this pretence is on trial. This assertion has not yet been demonstrated, or all reasoning men would accept the Bible as their standard; it has not been disproved, or none would. Very severe tests, indicated by the book itself, are now offered which have never hitherto been tried. But such trial should not be made in a corner, but fairly and openly before all men. All nations and all sects should be requested to watch the trial; for all are interested therein.

## SUMMARY OF THE PRECEDING.

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THE present pamphlet only introductory, page 7. The author desires to submit to the public his discovery of a science pretending to be superhuman, found by obtaining the clue to the symbolic or mystic portions of Scripture, 7-9. The Scriptures far more generally allegorical than usually supposed, 9.

The second or concealed meaning teaches the science of Society, Politics or Statecraft, founded on Natural or Universal principles, 9. Some remarks on what is Natural, 10-12.

Much has to be considered before accepting the Bible as a social guide for all, 12.

The supposition which is the groundwork of every professing revelation; on which all religious sects agree, 13. Division of mankind into accepters and rejecters of revelation, 13.

Whether there be an Author of Nature or not; whether He has revealed his will or not: Nature must be the foundation of all real social science, 14. Unlikely Nature's Author would give his creatures a system of laws opposed to natural laws; the need of proving would rest with those who asserted He had done so, 14, 15. Any professing revelation teaching Nature would by rational beings be preferred to any not teaching Nature, 15.

Unlikely there would be two revelations teaching the same thing, 15.

What is a Revelation? The common meaning at present accepted, 16.

All human treatises on social science would be on natural theories: only such could include all the varieties of intellectual beings, 17. The Bible advocating Nature has the advantage over all treatises not advocating it, 17, 18. Assertions separating it from other treatises teaching Nature, 18-27.

It contains a higher and different system to that now taught, 18. Attempts to give an idea of the relation between the higher knowledge, and the allegory in which it is wrapped, 18-22. The three states existing in the universe, and explanation of the apparent contradictions in the Bible, 21-22.

If the book really contains this wonderful knowledge, it can only be accounted for in two ways; inspiration, or a very high civilization in pre-historic times, 23-24. The Bible asserts, a bar exists to the permanency of all civilizations not on the natural system, 24. If the work of an ancient civilization, it was by a few survivors of a society which perished according to the law they have recorded, 24-26. The probable nature of such law partially explained, 25.

Conclusion, 27-30. If a revelation exists at all, it would probably be on social science, 29.



## POSTSCRIPT.

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WHAT follows, according to custom, should perhaps rather be a preface, but as prefaces often require readers to know the contents of their writer's book, and as this postscript especially does so, it is placed, where only it can be fully intelligible, at the end.

The knowledge alluded to in the preceding, and all the writer has acquired by his discoveries, and desires to communicate to the public, has been utterly refused and rejected as far as lies in the power of those who should represent the public in such matters. If the discoverer had been, as he might have been, a penniless, unknown, and helpless man; if he had, as many discoverers have, made his discoveries secluded in some back attic, regardless of, and unregarded by, the outside world, and if, when he had spent his last shilling in perfecting his work, he had issued forth, fondly imagining the glory and wealth he was about to acquire, and the honour with which any publisher would receive a discoverer, and the enthusiasm with which he would undertake to publish for him; if he had been such, the public may rest assured these discoveries would never have seen the light. Had he even had personal friends capable, by their position and influence, of assisting in every way, and getting his supposed discoveries properly examined and published, if found deserving of notice, it would not have sufficed. The present writer had such, and they utterly refused him any assistance, refused any examination of what he had done, and moreover, refused any introductions to gentlemen of influence or science known to them, who might have examined the work, or assisted to publish, had assistance been needed. All publishers to whom



the author applied also refused to undertake the work, or even to examine it, or get it examined.

Of course the idea will at once arise that the writer was either extremely unfortunate in his selection of advisers, etc., or so evidently insane, that no one would pay him any attention. When the time comes, and the writer has leave, to mention the names of those from whom he asked counsel and aid, it will readily be seen his choice was not unfortunate. They were all gentlemen of high education, men of the world, of various opinions, but none of them bigoted; gentlemen whose introduction would always have secured a patient hearing for those they introduced. The publishers whom the writer consulted were all also of the highest standing. The writer considered before he asked them, and considers still, that these gentlemen represented fairly the highest tone of public opinion; and that the fault, if there be any, exists not in them, but in society; in public opinion itself.

In England, the writer, as soon as the subject of his discoveries was mentioned, received a calm, gentlemanly,<sup>1</sup> but absolute refusal to look into the matter. The mention of the subject was treated as any accidental word or act of indecency might be treated in company; all would go on with what they were about as if they had not noticed it: as if pretending to discoveries was only the occupation of begging imposters, and used-up scamps. No reason given, no question permitted. Englishmen require it to be taken for granted that they are actuated by the purest motives and guided by the clearest intellects, and allow no allusion to any other springs of action. Foreigners more frequently allow that ordinary human motives of interest guide them, and interfere with extreme purism.

Unable therefore, either to obtain assistance, or a reason for its refusal, the writer had recourse to America. The Americans, less prude than his own countrymen, very fairly stated the great objection. They agreed with an opinion, that had been expressed

<sup>1</sup> With one exception.

in England, that no publisher would undertake the work, and that no learned society, or any other, would in any way assist it. They acknowledged freely that, simply as a discovery, it would not be taken up; the matter rested entirely with publishers; that publishing discoveries usually involved considerable outlay; that they had no idea before-hand how it would be received by the public; public opinion on such things often deceived them; it also took time for the public to judge a totally new matter; it would be time, even if successful, before such a work began to have a run. In such matters the discoverer must undertake all the risks, and find all the money, as the first outlay might long lie idle.

A poor man, then, could not publish such a discovery?

No, he could not.

Even if it were really of importance to mankind?

No; for the benefit of a discovery is remote; it will only be received after considerable time and opposition; the expense of publishing is immediate.

Here, then, is a practical and rational reason, although the prudery of the English could not lay it bare, as it involves the confession that, if the discovery really is an addition to man's knowledge, some one is burking it, and it might be necessary to enquire with whom the responsibility of so doing actually rests. Again, for every real discovery there are probably ten thousand pretenders, or exalters of trifles into matters of importance, so the chances are perhaps ten thousand to one in favour of your only snubbing a pretender instead of stopping real progress: still this is not quite satisfactory to the mind; in searching for jewels the rubbish must be rejected, and men cannot progress if each step in advance is to be prevented. It is evidently better to examine ten thousand pretenders than to lose one really great discovery. In religious matters especially it is probable the pretending discoverer is either knave or fool; but even here the mind cannot be quite satisfied with itself that dismisses the matter with pooh-pooh. For if true, the matter relates to the



will of the Supreme himself, either affirming it, or showing it has been falsely affirmed: here the chances may indeed be ten millions to one, still if the thing turns out true, the mind feels no excuse whatever for refusing a hearing can be valid. An innate fear of starting troublesome considerations like these may make men of the world dismiss many subjects from their minds without reflection; they might not know when to stop, and too much time might be wasted from the ordinary business of life. Still, evidently, something must be wrong if in a highly civilized country like ours, owing its advancement and wealth to the discoveries of past ages, a professing discoverer not only can get no enquiry or opportunity for publishing, but as such, and simply as such, is considered an object of pity and contempt, if not worse, and most certainly would injure his other prospects of success in life by the reputation of being a little bit cracked.

In the absence of any public machinery for seeing that no really important discoveries are lost, in a case where insanity or imposture might be suspected, it seemed to the author, that the best way would be to request those who knew him to examine the matter quietly or get it examined; they could then vouch for his honesty, sanity, and the reasonableness of his views, etc., or the contrary. Men of influence, or publishers, might look into a matter so sifted, whilst evidently they can hardly enquire into all pretensions. But all such enquiry was absolutely refused: the writer is now trying to lay the matter before the public at his own risk and responsibility, without having had the opinion of a single human being upon it.

Now it is necessary to the author's object to force public attention to it: and as some of the important works he contemplates may require aid, and the attention of the learned, before general publication, he must combat the reasons for being refused examination. It is evident none of the above reasons can be put forward; for, like many things in this world, they will not bear close investigation; they are really indefensible.

The world's leaders must always be assumed right; the best way is to check any argument, but if forced to show cause for any acts, of course plausible and defensible reasons must be given. In the present instance there is a reason which would justify treating any one with crushing pity or contempt, namely, the evident irrationality of his views: self-evident insanity is of course a valid reason for refusing enquiry, also such reason would not be openly given to the enquirer. This reason then the writer must try to combat.

What is insanity? The writer has no intention of determining questions of science; but before being finally snuffed out as insane, he may surely ask his accusers what they mean by insanity, so that at least he may have a chance of avoiding the appearance of it. Is his idea of it at all near the truth? Insanity, irrationality, absence of reason! Reason, ratio; mentally, the power of seeing the proper relations and proportions, etc., of things to each other. A sane mind, one that can form, or take to itself, a distinct standard for its own guidance, and can adhere to it when taken, or if found faulty or impracticable, change it for a better. An insane mind, on the contrary, is powerless to measure correctly by its own standard, or to perceive that its standard is faulty: it asserts it has a rule, affirms it acts according to it, yet constantly acts in the most grotesque opposition to it. For instance, a being affirms it worships the Author of Nature, the ordainer of the laws of Nature, yet teaches that resisting and stifling the laws of Nature is virtue.

A man affirms that the laws of Nature are the laws of God, and obedience to the laws of God will procure happiness; disobedience, misery; and that the laws of God are to be admired and studied: yet teaches his children only the works of dead men who wrote at a time when less was known of Nature than now, and does not teach them even the laws relating to their own bodies; and when disease and misery come, from ignorance of, and disobedience to, such laws, he teaches them simply



courage and submission to the will of the Almighty, whose dealings with his intellectual creatures he says are inscrutable.

Some men affirm that government is a science requiring great talents, and that it is of vast importance to the happiness of millions depending on it. Such men would ridicule you, if you asked why the descendants of great artists, of Titians, Michael Angelos, etc., were not made hereditary artists with exclusive privileges, yet think it quite rational that the descendants of statesmen, generals, etc., should be made hereditary rulers of mankind. Do they imagine the Almighty is to give the great talent of ruling only to such families as men choose to select from: it must be so, for they wonder at the great calamities which come upon mankind, and puzzle over the mysterious ways of Providence.

Again, some call the moral government of the Almighty inscrutable, and say there is no comprehending why things happen as they do; religion is a mystery, etc., etc.; apparently inferring much in such matters is beyond the greatest intellects, and therefore what is to be learned at all will be obtained probably only by the highest human efforts. Yet no pains are taken to select the greatest intellects and induce them to turn their attention to such difficulties. A few old men meet and lay their hands on a young one; and then all the unconsecrated are expected to be guided in such matters by him, as if the old men had then created a great intellect, whereas the young man has simply been crammed with the writings of those who could not themselves solve the difficulties, and is perfectly unfit by natural talents to cope with them himself. Meanwhile, men with great natural aptitude for such matters are not even educated at all. Yet men wonder at the ways of Providence, and that He lets men continue in such mists about such matters.

The above will illustrate the writer's meaning of a mind taking up a standard but being unable to measure by it. If, however, they are instances of perfect reason, he confesses his own irrationality.

Now for the insanity of the author's own assertions, which are treated as so evidently irrational as to be unworthy of attention. The public can partly judge them from the preceding text: they may be put in a few words as follows. He affirms:

If there be a Creator, the laws of Nature are his laws. That intellectual beings being part of Nature and dependant on it must form their society and social laws in harmony with natural, or God's, laws.

That there are not two contradictory sets of laws for the same society.

That if the Creator has given any revealed laws, they are not antagonistic to the great primitive laws of the universe.

Whether inspired or not, our Bible commands strict obedience to, and study of, Nature; forbids and denounces any departure from Nature, and any system repugnant to Nature's laws; stating that all such systems can only be temporary, and that natural laws will eventually destroy such.

What is unadapted for beginners, or for those who are erring ignorantly or wilfully, it teaches wrapped in allegories, etc., which in their plainer meaning convey lessons adapted to beginners, etc.

Are such assertions so evidently insane as to preclude all further question? Is there no possibility that here may lie the clue to difficulties hitherto insurmountable? Or does the insanity consist in saying that, after years of study and thought, the clue to the allegories, etc., has been found? Apart from inspiration, has the assertion no interest for the historian and the antiquary?

The writer has dwelt on this, as what other excuse could civilized men have for refusing examination of a pretended discovery of importance, but the evident insanity of the pretender? Falsehood, etc., etc., apart from insanity or absurdity, could only be detected by examination. The public will have to consider this rejection; and this taking for granted that pretending discoverers are necessarily worthless persons. On any other



subject the writer might for his own interest submit to fight his discoveries into notice: in discussing what may, or may not, be the will of the Supreme, he does not intend the discussion should be carried on by the most worthless, either socially or mentally, of mankind; and whilst he is so regarded, all that he thinks most important will remain in his own keeping.

More; it is possible it must remain there, whatever he himself may wish. For the Bible authors appear to have considered natural blessings important, and discoverers, or those who show others the way to obtain such blessings, as therefore themselves important. They have, moreover, so conveyed and involved their knowledge, that for men to get at the first elements of it requires so much patient reasoning, so much explanation, so much attention, in fact, to the first teachers of it, as is never likely to be granted to one superlatively despised. Despisers of discoverers are never likely to obtain this knowledge, which is intended only for the highly civilized; such can hardly despise discovery. Amongst other curious things connected with the Bible, is that it carries out its own maxim, "Cast not, etc.:" its higher science can only be given to those who have reached a certain degree of civilization; or at any rate only to those who are really anxious to learn, which is perhaps as good a test of real civilization as any other.

The system now about to be presented to mankind, is that called by the Bible authors, "The Stronger." The authors, whether inspired or not, believed Nature would ultimately disarm and conquer any other system, however strong. The final contest between them is now about to commence, whether to be attended with great trouble or not remains to be seen: in one thing, the prognostication of its sudden and unexpected commencement, the Bible writers were certainly right. Commenced it has. The simple assertion that "*Nature is commanded*" is enough; all the wisdom and all the power of earth will not prevent that simple assertion from arresting attention, and leading to its natural results. One of which will probably be, requiring the



teachers of non-natural systems to demonstrate their authority, or to show rational reasons for their adoption.

The writer will conclude with a summary of what the Bible itself seems to say upon this subject.

"The second or deeper meaning is important, and must not be received carelessly; it is dangerous, supplying ideas of government, society, etc., which, though well adapted to advanced minds, would, if given to infants, produce an unnatural and horribly corrupt state. It was intended that this second meaning should not be immediately understood by those to whom the book was given, but be deduced by deep thought (which is commanded, and requisite as preparative), and when its readers were otherwise somewhat advanced. When they are thus advanced, then is the time of danger; when new and strange ideas will be communicated to men generally, and the change must be made from the old to the new system; from infancy to manhood. The crisis being thus important, the signs of its approach and its dangers, and the remedies against them, are described. Men must try to obtain the advantages, and avoid the perils of the change."

Hence the present preliminary address. For professing to have obtained this knowledge, is professing that the so-called dangerous period has arrived. That it is really dangerous, or that it is even a crisis, is not now asserted; it would be begging the very question which has to be discussed. The writer is merely, as the Book directs, calling attention to the importance it attaches to this knowledge; asking it beforehand, that the arguments may receive due attention from the commencement. Even if false, he still thinks the matter deserves attention, for in this case, being the work of a curious ancient philosophy, it might throw some light on the study of antiquity.



**WARNING;**  
**OR,**  
**THE BEGINNING OF THE END.**

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**AN ADDRESS TO THE JEWS.**

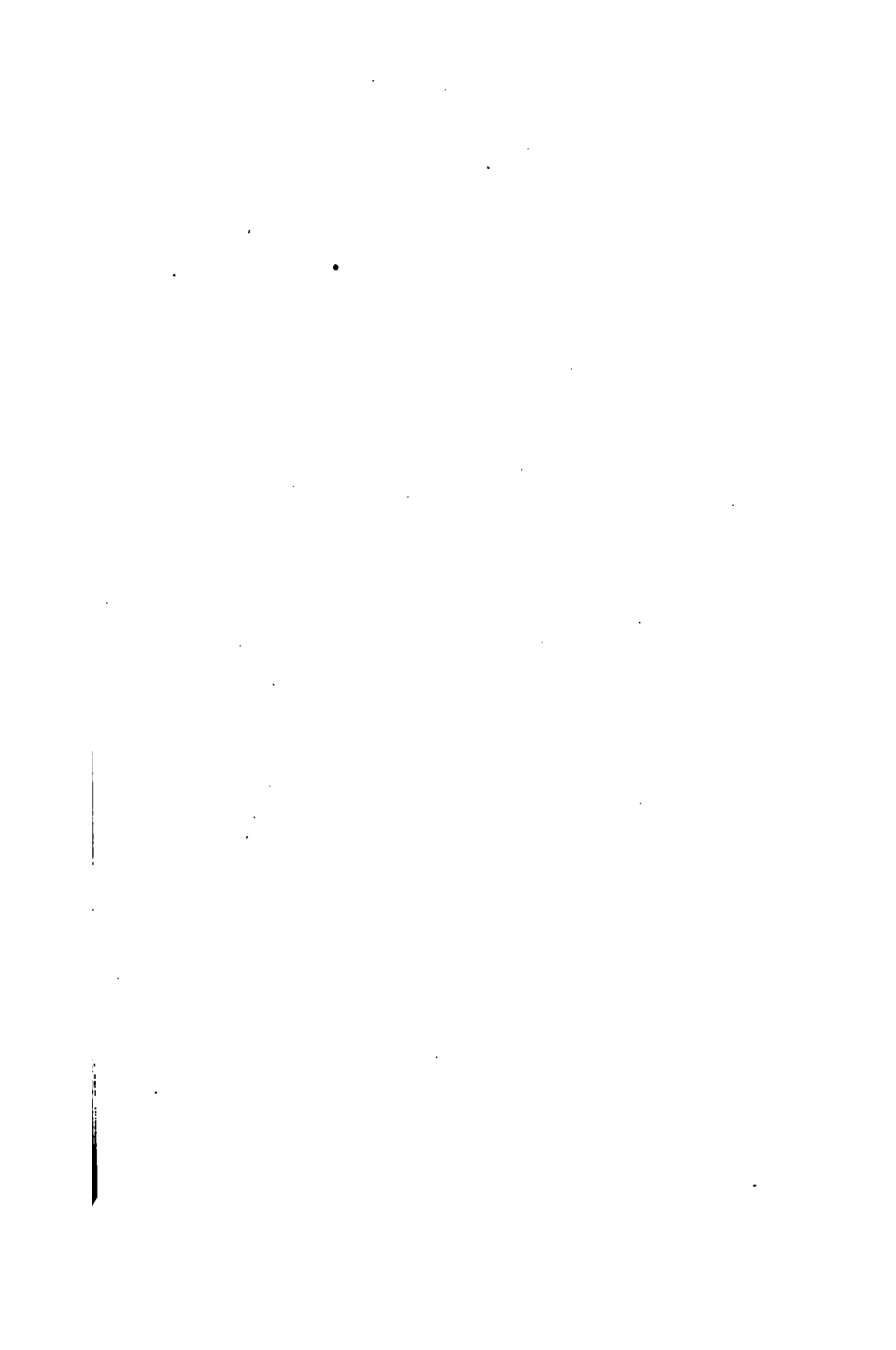




## PREFACE.

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WHAT follows is added by the advice of my publishers, who consider that in presenting anything, whatever its quality, to so important a personage as the Public, a certain quantity must at least be offered. It was my intention, had Christians absolutely refused me a hearing, to present my plans of the Scripture edifices, etc., to the Jews to do as they pleased with. And in any case, I intended to address that community specially, as what I am about to attempt seems specially to interest them. Such an address I intended publishing with my next essay, but may as well give it now; altered a little for present purposes. It contains a few repetitions of what has already been said, but not sufficient to necessitate remoulding it.





## ADDRESS TO THE EDUCATED OF THE JEWISH COMMUNITY.

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THE writer desires to call the attention of the Jewish learned to this, and the other works he proposes publishing. They relate to the secret meaning, or allegory interpretation, of the Scriptures, and to matters which he fancies should not only interest their thinkers, but may practically even influence their nation generally.

Christians, like the Jews, professedly worship the Creator; but the writer holds that their religion is really a modification of ancient idolatries, and that they worship practically, not the Creator, but a man. Many Christian ideas, now prevailing in society, and adopted by the Jews also, are not Biblical, and were not originally Jewish; they are intended as pleasing to the Almighty regarded as a man, and with human desires, thoughts, etc., but have no reference to the Supreme, regarded as the Creator; that is, as the Author of Nature, and Nature's laws.

The present writer certainly differs from the Jews, in regarding the New or Christian Scriptures as really a continuation of the Old or Jewish. He declines himself to affirm whether the whole was inspired, or was the work of some school or sect, which worked at it for several generations; but he offers, by laying before the public the real or deep meaning of the Scriptures, to furnish data, by studying which a rational and final conclusion may be hoped for. He considers the question one which men should now try seriously to settle. Christians seemingly shirk

doing so, the uneducated believing it impious to try; the interested confirming their belief: the educated, being mostly infidel, will not amongst themselves discuss seriously such self-evident (as they think) absurdities as the Scripture narratives and miracles; whilst openly denying all revelation, religion, etc., involves too many practical difficulties, in ruling men's minds, etc., to permit them to do so. The latter then professedly believe, but will not argue; they think all is superstition, but do not like the alternative of open infidelity.

The writer agrees with the Jews, that whether inspired or not, the Bible teaches and commands the worship of the Creator, and of Him only; of the Creator as the Author of Nature, and therefore commands obedience to Nature, and Nature's laws; and the study of Nature, that is of God's works and laws.

The Bible does not command obedience to a set of laws which are antagonistic to Natural laws. The Creator does not, according to it, give his rational creatures two opposing sets of laws to obey at the same time. The Bible commands nothing opposed to Nature. The apparent contradictions consist mostly in this,—much of, perhaps all, the Bible is symbolic; the present received teaching is adapted to the wants of an infant or semi-civilization, which, infant like, rather required positive guiding rules than profound reasoning and generalizations, which would have been incomprehensible to it. This teaching, simple in one sense, is allegorical in another, and by interpretation, gives the profound sense, rules, etc., adapted to much higher minds and a more advanced civilization.

This science is that of politics or government, or of the relations of intellectual beings living in society, and professes to be that which regulates the whole universe of Spirits; as much of it, that is, as concerns us, the infant intellects of a small world.

The Book asserts a time will come when the whole human race will adopt one religion or social system, and that that system will be the Natural one; that is, founded on the laws of Nature, which are the laws of Nature's Creator. And that no



other system will be tolerated: Nature will purify itself, or destroy all others.

Upon the supposition that the Biblical system is absolutely and purely Natural, it appeared to the writer that it might be possible to recover the long lost plans of the Scripture edifices, etc., for instance the Temple. If the problems set are perfect; if the nature of the wood and stone and other materials used is all accurately conceived, and the measurements, etc., all in true mathematical or natural proportions, and each step leads naturally to the next and determines it, and man's faculties, the laws of his mind and the mode in which he would work in restoring such plans, all perfectly foreknown, then, however difficult the problems may be, still, it might be possible to obey the very evident command to attempt solving them. If the plans are merely the designs of conceited ignorance, or the whims of some fanatic sect; even if the scanty data afforded indicated the first step in advance, we should probably find only increased confusion, instead of clearer indications of how to proceed, as we should expect in a rationally set problem.

The use in making the attempt would be this; if the Bible is allegorical, so probably are the sacred edifices, and if the Bible teaches social science, probably these edifices in their parts, fittings, etc., symbolize society and its parts, etc., and by possessing them we should have two sets of allegory, writings and visible structures; by comparing which we should probably more easily arrive at the meaning of each,—especially when we are told that Nature is the foundation of the whole system; and consequently, if the book is the work of educated minds, we might always expect guidance from comparing our deductions drawn from it, with others derived from Natural laws. We seek these plans, then, to aid us in deciphering the great social or political system the Bible authors profess to give us.

Now, if such scheme really exists in the Scriptures, we should expect, on elucidating it, either to see clearly that it was simply human philosophy, or if we could not prove this, it must at least



be wonderfully profound and true to Nature, and well worthy of study, even if not inspired. On the latter supposition, it might be that system which is to fulfil the hope that all nations will eventually adopt the same system.

It might also fulfil the promise of restoring the Jews to religious equality, in the opinion of other nations adopting the Bible as their guide; for if the Scriptures are allegorical, the Christian accusation that the Jews murdered the Son of God may fall to the ground. Thus, the thing being an allegory, the Jews merely committed the crime of murdering a man (whoever he may really have been), and it is in fact in this material and idolatrous sense that the Christians accuse them. The only difference in their crime, and that of putting to death any other individual, being the blunder of not detecting the importance of the person they killed; much as if people, fancying they were killing a slave, found out they had killed a powerful emperor's son, who had wished to benefit them. If it is all allegory, the crime might typify the violation of the great laws of Nature, or of the government of the Creator; and its consequences, those sure to fall on such as neglect and disobey the precepts of Nature. Thus it might turn out that the Jews, put to symbolize mankind generally,<sup>1</sup> had merely been guilty of ordinary murder (supposing the events real, a thing to be proved), whilst men generally had been guilty of the far greater crime or stupidity of acting contrary to Nature's laws, and forfeiting the benefits Nature's rule would confer on mankind.

Either way, is not the matter worthy the attention of learned Jews? If scientific research proves the whole Scriptures mere fable, evidently the Jews are, religiously, no more guilty than others. If it turns out that the Bible is a vast allegory, teaching natural social science, almost the only supposition which can now satisfy men's minds, then the Jews only performed figuratively what the whole human race are constantly performing in

<sup>1</sup> The writer is not now explaining special symbols, and does not assert that this is exactly what the Jews are put for.

reality. Either way, the present absurd reproach against the Jews will be removed.

It is also curious to observe, that, as foretold, the Jews would be restored to their just position at the time when men generally are brought to the true or natural system: or else destroyed for not receiving it.

The Jews will easily perceive the present writer considers the Bible intended for, and addressed to, the whole human race; an idea far more consonant to its coming from the Creator, than that of its being only intended for the descendants of a single family.

On the question of authorship, inspiration, etc., the writer declines to give his opinion; these and all the important problems connected with so-called religious subjects must some day be rationally and seriously investigated, and removed from the domain of superstition to that of science; and why not now? Now, that we are beginning to comprehend enough of Nature to see our way to examine such questions rationally, and with some hope of final success.

But the writer must protest against the determination of many, not to examine the question of miracles, etc.; the educated saying the questions are too absurd to be argued at all; whilst the superstitious say it is infidel and impious to do so. Some may say these questions have been argued; practically, the writer denies it. He does not count mere advocacy argument, and the peevish childlike pleadings on either side are totally different from real scientific research, such as is required to advance any other science, or from those who are not advocating, but studying and learning.

Now, on this subject of inspiration, and on the actual influence of superhuman intellects in human affairs, is there such influence? It is evident, in trying to master religious problems, and reduce them to science or positive knowledge, we should, if successful, detect the action of Spirits, if such really exist. Or our attempt is to unmask higher beings, and prove whether they exist, etc.



Now by the supposition of their being higher, we cannot expect to unmask them against their own wishes. Again, if ever they act at all, we could never expect them to act more decidedly than at the moment of unmasking their existence and action. To say we could defeat them by superior mental power, or catch them at an unguarded moment, is evidently to beg the question. For the writer therefore to affirm that he is conscious of Spirit-influence whilst pursuing his discoveries, or that he is positive that none has been exerted, would, either way, be to beg the question, and to render further argument useless. For it would simply be to assert what one party already believes, and needs no proof of, whilst it would utterly disgust the other side, who would decline reasoning with one begging the question. He may, however, he hopes without offence, positively state that however the Spirit-influence has been exerted, it has not been so as to save the author the trouble of thinking, and if it has rendered it possible for him to acquire his present knowledge, it has certainly not made it easy. As the course of such researches may itself be considered part of the argument, as enabling men to judge for themselves, if Spirit-influence exists or not, and how it acts, etc. (for on no occasion should we more expect it), the author intends in time to submit each course to the learned.

The writer has little doubt, but that the deep meaning of the Bible, examined and tested by the knowledge of Nature men now possess, will eventually enable them to settle the questions alluded to.

Jews might object, that if all false systems are to be destroyed, men brought to one system, and the Jews themselves restored to their full social position; it would be by Jewish influence, or by some one of Jewish blood. Answer. The writer pretends to have himself discovered the deep meaning of the Scriptures, consequently pretends that no other person can interpret it equally well, or he prefers his own opinion on any point to that of any one who has not yet examined this deeper signification. Again, if miracles, etc., are true, apparently after the Jewish



family was fairly separated and organized, miracles (which any way we should expect would be employed sparingly, being apparent violations of the Creator's primary laws) seemingly were confined to their race. But miracles are not that which determines a matter, but appeals to that which determines, namely, reason; if the Jews then are used as ambassadors to mankind generally, that which accepts or rejects their embassy, will not be miracles, but reason. Even if at the time of final acceptance or rejection, the reason itself is divinely guided, yet we should expect it would be Gentile, not Jewish reason, which would determine the question. The Jewish scheme being accepted by a Jew, on behalf of the whole of mankind, would be an absurdity. Consequently, if the scheme were really divine, the Gentile action would come in at the time of examination and universal acceptance: although the Jews might be the first to accept the reasoning, which would especially honour and benefit them.

Another probable objection may be answered thus: If the Scriptures really contain a deep or esoteric meaning, it by no means follows that the mere scribes or penmen of the text understood, or were even aware of, this second sense. On the inspiration-supposition, it no more follows they were aware of it, than that a messenger bearing a political secret should know the real meaning of the message he carried: he might not even suspect the apparently simple words of his message were mere cipher, to be interpreted by those having the proper key. Man's worship of the messengers may be as unmeaning as it would be for a subject in a foreign country to worship the man bearing a secret despatch from his sovereign, but pay no attention to deciphering the despatch itself. Mere idolatry in fact. Apparently some did, and some did not, know of the deep or real meaning: there are a few undoubted allusions to it, such that it would be difficult to affirm that none knew of it.

This deep knowledge, or the Bible philosophy, then, as far as it goes, and as far as the present writer is capable of judging, is

not only the grandest intellectual work that men possess, but is absolutely perfect. Each question it treats of is carried to the limits (if not beyond) the human mind itself can go, and is determined, or the different views are compared, as completely as our minds are capable of doing.

In it, human society, progress and civilization, are contemplated from the earliest dawn, up to the time when, having completely mastered the natural sciences, or the laws and properties of the material world within their reach, men commence seriously dealing with the great questions or problems of intellectual beings, namely, How to prolong life indefinitely; how to place themselves above material influences; the possibility of separating their mental or thinking faculties, etc., from the grosser portions of their material bodies, and thus of visiting other worlds, etc. It points out the class of material influences by knowledge of which such problems may be solved, apparently affirming that they are solvable; but (the writer may be mistaken) that the real difficulty is, not in mastering Nature's secrets, which might be done easily enough, but that men will be baffled in their search by intellects who already possess this knowledge, and jealously watch man's progress, and will always defeat his attempts, unless on certain conditions.

Now, if this can be proved, those who wrote out this philosophy must either have had actual experience of a civilization which had reached the limits men are capable of, or they must have had wonderful mental powers to have traced out such a course of progress beforehand, not only right, as far as science now goes, but right as far as our science enables us to look forward. In fact, if ever society does so advance, we can hardly conceive it otherwise than as stated.

But not only is the Bible philosophy apparently thus perfect, but it also appears perfect as a teaching. Adapted for the most child-like or infantile state of society, it lays down, for non-reasoners, what appears positive rules for guidance; but which, as reason develops, and the growing mind should think for



itself, proportionally become less authoritative and less positive, and diminish instead of increasing in distinctness, till they appear contradictory and untenable, supplying all the ideas advanced intellects should possess, but breaking down in the authority as to which view or law should be our guide, forcing us, so to speak, to think deeply and determine for ourselves. Not, apparently, that the authors had not their own positive opinions, or that their opinions are not discoverable, but seemingly they are so involved, so apparently first on one side then on the other, that to determine them will require as thorough an investigation of each question as to determine it from natural principles: the true solution from natural laws and the real opinion of the Biblical authors apparently being determinable about the same time. The use of their teaching being thus, as it were, not to give opinions beforehand, but to furnish their pupils with ideas, and to indicate the path towards the real solutions. Thus encouraging thought and developing mental power, rather than teaching dogmatically: as the writer ventures to affirm, a far higher mode of education.

If, then, whilst furnishing ideas and different views, and guiding to true conclusions, they do not give final results till they have been well worked out and reasoned by their pupils, this itself would be a proof how strongly the Bible authors were convinced of the truth of their teaching. This profound thinking is what instructors, who are uncertain of their teaching, necessarily discourage. Conscious that much that is taught will not bear such strong illumination, they surmount the difficulty by appealing to faith, and call reasoning doubting. The present writer does not wish as yet to explain symbols, etc., nor to quote from a knowledge known only to himself, as on such there can be no argument; but he hopes he will not offend by paraphrasing what, he intends hereafter to show, is really drawn from the Bible, thus: "Reason, do not be frightened; you are afraid because you do not believe us, and fancy our assertions will not bear too close examination. Do not be silly; to accept instruc-



tion merely to honour your teacher, thinking all the time that the less you criticise his doctrines the better, and that you could easily show them false, is really paying him the greatest insult as a teacher you can; it is equal to rejecting him, for rational beings would not accept such a teacher unless forced. What is really true, must eventually appear so when thoroughly proved. To dread such proving is to doubt your informant. If you set to work in a timid childish way you will confuse yourselves: set to work like men; you will find out nothing we do not wish you to know, and what we have written we have intended to be understood." Of course it would only do for those who are conscious, at least, of meaning truth, thus to appeal to the strictest examination of deep thinkers. The Bible does so appeal.

In his next essay, the writer intends to develop further his ideas and plans, and his mode of proceeding. He proposes also to give a clearer idea of the nature of that danger, which he calls the bar to our civilization: of that which, the Bible authors appear to think, renders all permanent society impossible, except what is founded on their own principle—Nature.

Of course the writer does not assert this himself, or that the matter was anything but a whim, or perhaps phantom, of the original author's imagination; a mere vagary of ancient philosophy. The writer had not intended to publish this till many other things had been explained, as professedly the evil is self-working, and has a tendency, once known, to fulfil itself, so that ignorance of it is a temporary security. He wished, first, to advance men considerably in the science of natural society, so as, so to speak, to have the new house ready before pulling down the old. He wished, therefore, the aid of the learned and influential in examining these matters, to see whether they were mere bugbears and delusions, or if they really were the dangers the Scripture made out. If the latter, those who could influence others might have assisted in bringing about such necessary reforms as would have prevented any risk, and have prepared men for the so-called dangerous knowledge which must some

day become known. Such examination and co-operation having been absolutely refused, the writer has changed his plans, and will now submit to the general judgment of mankind this supposed dangerous secret, that is, as far as can well be done at present, whilst men are utterly ignorant of the symbolic language. Seeing the professed danger, men will then, if they think it real, probably pay that attention to the means for avoiding it they would hardly give to one merely asserting the existence of some mysterious and misty malign influence; or, if satisfied of its unreality, will relieve the present writer from the responsibility of judging and acting on what might so concern others, entirely on his own opinion.

Should any desire to follow out this matter, they will probably have to assist themselves, at least in the more mechanical labours: for apart from any allegory, interpretation, etc., the enormous task of restoring the plans of such a building as Ezekiel's Temple,<sup>1</sup>—which, even if no models are made, will require many hundreds of large and very accurate plates, many coloured, and some really studied works of science and art—could hardly be accomplished unaided by a single person in many years. For, as the minutest details, even the exact spot where each utensil was placed is apparently determinable, everything has to be demonstrated: no short labour in such a building. The same with the other sacred structures. Then as to the religious or moral teaching, the political, as the writer would call it: each step has to be demonstrated similarly; to be fought out, in fact, because, as it differs essentially from received opinions, it is likely to be severely criticised. The difference, however, is not the business of the present writer. He only assumes to interpret, just as an antiquary might decipher any other hieroglyphics. Such should try to find the meaning; not put one of their own.

It seems, however, deciphering is not to be permitted in this

<sup>1</sup> Possibly more complicated than Solomon's, differing from it as an architect's ideal might from the realization which must be adapted to circumstances. The ideal, probably, would be that required for the purposes of interpreting the Allegory.

particular instance, because the work to be interpreted is supposed by many to contain the rules of right and wrong. All the more reason, the writer would think, for being certain you rightly understand its author. If, as men say, it is to be their guide throughout all ages, surely that is no reason for refusing to examine the assertion that the book is itself progressive, developing its meaning, etc., proportionally to the intellect and research brought to bear upon it: as the writer thinks, a very wonderful property in a book.

The writer hopes the above will suffice to attract the attention of the Jewish learned to the knowledge he desires to publish.















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